Might Say "the Public

Be D-d !"

ing Bradley Martin Fancy

Dress Ball.

To an autdience of two thousand persons

Rabbi Gottheil Warns Ministers Against Throwing Stones.

CONDEMNSTHEALARMISTS.

"They Do Far Greater Harm Than Either the Socialist or Anarchist."

A THRUST AT BISHOP POTTER.

Love of Display Is Only a Weakness of the Heart, He Declares, and No One Should Judge a Man's Motives.

'We ministers live in glass houses and ought to be careful with our stone throw-

Rabbl Cotthell delivered this sentence with particular and significant emphasis in his sermon on the subject of "The Rights and Wrongs of the Elch and Poor," at Temple Emanu-El, on Fifth avenue, yesterday morning. The sermon bristled with covert attacks upon the position taken by the Rev. Dr. Rainsford in reference to the much discussed Bradley Martin ball, and also contained a veiled thrust at Bishop Potter.

"Love of display," excialmed Rabbi Gotting Wall it what you may stamp it as ell, "call it what you may, stamp it as outgar, childish or whatever else you please, but before you charge it on any one, draw he line, if you can, where the legitimate use of wealth ceases and mere estentation begins. What was the motive that placed one mansions on Fifth avenue and fills thoroughfares and parks with fine carriages, prancing horses and liveried footmen? Of course, whatever wealth buys or creates for he embellishment of life is intended to be een and admired. What other use is there for it? Take our churches and parsonages, our holy festivals and complimentary reotions. They are not models of simplicity, When a magnificent new cathedral-Bishop Potter's-was planned in this city some years ago there was a loud protest against t as a waste of millions, and a loud cry went up that the expenditure was entirely out of time and was, moreover, simply a revival of mediaevalism. Our weekly services might fall under the same charge. No one will maintain that the worship of God would be any the less acceptable if it were

"The truth is that love of display is a weakness of the heart, a deficiency of charcter, if you please. But who has a right to judge of any man's motives, he he rich or poor? Rather than raise our voice in criticism of the use made of wealth, we hould apply it to the question, How was that wealth obtained?

"in thinking of the rights and wrongs of rich and poor it is but natural that my thoughts should run back to the grand unster of all legislators, the prophet Moses, whose code has been given the name the poor man's charter.' Read his prohithe poor man's charter.' Read his problemation. To ou shait not favor the poor in giving judging ant. The violation of this principle of strict justice is, however, as common as the moure heinous sin of respecting the person of the mighty because he is mighty. I stand here to uphold the strict observance of the old histories code in the treatment of the poor in this city. It is violated, I think, when a necuse the aboring man of harboring dath. loiated, I think, when a necuse the horing man of harboring dank store and the horing him with Socialistic or marchistic tendencies, we should \$\frac{\partial}{\partial} \text{all the power to convince him of the fall rey of



Rabbi Gustav Gottheil.

Othodoxy and Heterodoxy.

NEW THOUGHT IS HERESY. REFERS TO JUDGMENT DAY

Realizes That All Truth Is Not Yet Known by the Church."

In the part of the old world, where the color when the convergence of the color when the color w

RICH MEN'S RIGHT

Millionaires Will Have a Hard Time.

"The Heretic Is the Man Who With So Many Poor, He Thinks Ostentation of Wealth Is Wrong.

the Socialist of Anarchist. We have seed and the seed of the seed

recent public criticisms of himself that have been attributed to the pastor of St. George's Church.

"New, Ethics of Wealth" was the topic upon which he spoke. It was the first of a series of sermons on "The Threat of a Social Revolution." All such talk, he said, was the result of disturbed nerve centres, of high tension and everwrought nerves. People were easily alarmed by small things and often saw double, expected to find a ghost when they heard raps on the outer door, when, in fact, the noise might be produced by the wagging of a

riendly watch dag's tail.

"The recent furor which was created," he went on, "by attacking the Bradley Martins, who propose to give a ball, is a consequence of these conditions, and is only an echo of the cry of the century that no man has a right to do as he pleases with what he possesses. These persons are going to give a ball and pay for it them-selves, yet it is urged that they ought not but give it to the poor. This is merely the outcropping of the old entity that has

existed for four thousand years.
"Why should they give away their money? Some of the persons who are loudest in the outcry are, perhaps, men who put 5 cents in the contribution box and upon leaving the church pay 10 cents for R. Heber Newton Speaks on Rev. Mr. Hodder Thinks to themselves. I have done many foolish

CLERGY BEHIND THE AGE

Rev. Meric St., Colx Weight Says

Takee Too Much Time.

Per. Meric St. Colx Weight, of the Learning and Degree and the Color Time.

Per. Meric St. Colx Weight, of the Learning and Degree and the Color Time.

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Per. Meric St. Colx Weight, of the Learning and Degree and the Color Time.

Per. Meric St. Colx Weight, of the Learning and Degree and Degree and Learning and Degree and



Rev. Gortland Myers.

"Christian Expenditure

True Anarchist Is He Who Spends Poor Not Helped by Lavish Exin Foolish Extravagance God-Given Riches.

last night, in the Fifth Avenue Baptist Now Dives daily feasted and was gorgeously Church, on West Forty-sixth street, on Not at all because he liked it, but because 'twes

or the first time. A young cents into the cowboy's constitution. The God Who made Abraham that "This is a dollar rich in gold, silver and cattle does not might have skimmed milk. evolver that "This is a dollar double the first in gold, sliver and cattle, does not might not lack bread.

The first is a dollar regard riches as wrong. The only wrong a dollar regard riches as wrong. The only wrong can be in the use of it. If it dwarfs and stunts the moral life, enervates men and the public of the preacher, "I destroys the Christian impalies for the first own has sympathy with the deservants.

IN POVERTY'S FACE.

Rev. W. H. B. Faunce on Rev. Madison C. Peters on the Use and Misuses of Money." of Wealth.

MUST BE ACCOUNTED FOR. RIVALRY IN EXTRAVAGANCE.

penditure in the Amusements of the Rich.

Rev. Cortlandt Myers Denounces the Cost of Social Functions.

CURSE OF SELFISHNESS.

No Excuse for Squandering \$250,-000 on a Single Ball When the Poor Need Food and Coal.

A COMING EVENT IN SOCIETY.

Fortune Spent on Dresses, While the Poor Clamor for Bread and Work with Which to Procure Bread.

To a congregation that crowded the Baptist Temple in Brooklyn last evening the pastor, Rev. Cortlandt Myers, spoke with earnest eloquence regarding the forthcoming Bradley Martin ball. His remarks were a prelude to his regular sermon, and they were listened to with deepest attention. He spoke as follows:

"At every opportunity to speak in behalf of the suffering of humanity and against the selfishness of humanity, I must be heard. In answer to questions concerning this coming event in modern society, and because my name has appeared in connection with it, I now speak. In the same dally paper I read statements about this vain show of the Four Hundred, the dresses and the entertainment and the astounding cost of the event. What about the other four hundred women and children who walted in rags and starvtion in the bitter cold of Monday at the door of one charitable institution to get a few pieces of coal or bread? And this was only the one place out of the many.

"I declare, without fear and with all history and the Bible back of the statement, those two pictures on the same page of the dally paper reveal a sad prophetic state of affairs. They declare in terms mightly emphatic that there is something vitally wrong with modern society. The very pos-sibility of the existence of such extremes within sight and sound of each other is the mumbling of a volcano. It is infinitely more wicked and perflous when public sentiment is low enough to uphold it. I am ready to condemn that pen which writes or that lip which utters one shadow of an excuse for it. Pulpit and press ought to be heard when thousands starve and the few dle from luxury in the same city. There has been the shadow of an excuse offered, but that is the ghost of selfishness and vanity.

"Two hundred and fifty thousand people in want of food and coal and two hundred."

"Christian Expenditure of Money," said in part:

"All wealth is given to man only that he act as a steward. Rightfully gotten wealth is all aurfeited himself in silk.

And surfeited himself with cream that they CHRIST AS A PREACHER. Were Such Preachers for the

People of To-day. Dwight L. Moody preached to two large

can be in the use of it. If it dwarfs and arithme a dollar.

"If I should have \$1,000,000 and the pubsioned stunts the moral life, enervates men and destroys the Christian impulses for good, and say, as did a certain member of the old say, as did a certain member of the anderbilit family. The public be ded of the it may become a great and permanent injury.

The true Christian man makes his money, creates it, or he has no right to it. In acquiring it through commerce he entering wealth honestly. If I had millions, it has business ventures.

The true Christian man makes his money, creates it, or he has no right to it. In acquiring it through commerce he entering wealth honestly. If I had millions, rights others by his business ventures.

In acquiring it through commerce he en ciches others by his business ventures. The true man uplifts others in uplifting himself. Wealth is a sacred trust and the man who puts it in a bank or in business must therefore employ abor and help the true man uplifts of the sacred trust and the man who puts it in a bank or in business must therefore employ abor and help the true man rehist is not he who foolishly nants of social upheavais, but he who would accept wealth from God and savends it in reckless, foolish and wicked extravagance as it in reckless, foolish and wicked extravagance. "How many men mistakenly excuse them selves by saying." I will give one-tenth to God, so that I may do as I wish with the other line-tenths? That is a wrong principle. The nine-tenths must not be expended in the time tenths must not be expended in the time tenths must not be expended. The line-tenths must not be expended in the time tenths must not be expended in the time tenths of the same many fastisitions. The claim that the extravagance as it was the properly. It is required that all weeps onward, ever growing both in numbers and its insane demands.

ITS 140TH ANNIVERSARY.

Scotch Presbyterian Cherch Celebrates, with Dr. Wylie, Its Sixth Pastor, Le ading Services.

The true man uplifts of the late, with the spending the wind the did not write the verse himself, and is in functions as the Bradley Bartin ball. He did not write the verse himself, and is in functions in the case of weathing the did not write the verse himself, and is in functions in the contract of the last time, as he strikes yesterday for the last time, as he strikes yesterday on a three months' trip to the far west.

"The true anarchist is not he be and Mistory and the reckless, foolish and will the did not write the verse himself, and is in functions as the Bradley Bartin ball. He did not write the verse himself, and is in functions in the contract of the services yesterday for the last time, as the great thinker. The astinct of the services yesterday on a three m